Why Weepest Thou?

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Frank
Lodge

"WHY WEEPEST THOU?"

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My Dear Friend:-

If this little booklet has comforted you, would you not like to comfort someone else who perhaps is now in great grief? If so, why not loan it to that person and try to "keep it going"? It is impossible for one person to know all who suffer and the bounden duty of all who can to comfort those who grieve,

Please, therefore, make this little book count for as much as possible by having all read it who you think would be interested.

Cordially yours,

Frank T. Lodge

To Her
"Whose vanished hand I hope once more to clasp
in Friendship and in Love."

"WHY WEEPEST THOU?"

(John XX-13.)

To Her
"Whose vanished hand I have once [illegible]
in Friendship and in Love."

"WHY WEEPEST THOU?"

(John XX-13:)

The sole purpose of this booklet is to comfort the sorrowing. To them it is a free gift. If possible to prevent, it shall never be sold. For this reason it has been

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ACKNOWLEDGEMENTS

I gratefully acknowledge, with sincere and heartfelt appreciation, my indebtedness to my friends, Mrs. Lou B. Webster, who first suggested to me the idea of this booklet; Dr. J. D. Buck, 33°, who first caused to be opened up to me the way to a personal instruction in Natural Science, and who has since then, in numberless instances, laid me under obligation to him; the dearly beloved Master TK., the Center and Inspiration of the Great Work in America, who has kindly permitted me to use the copyrighted matter of the Harmonic Texts herein quoted; and my dear friend and beloved Instructor, Charles Crane, who has, for many months, guided my footsteps along the Southward Path and who has very kindly relieved me of the business and mechanical details of the publication of this booklet.

"WHY WEEPEST THOU?"

My Dear Friend:—

I wish I could make you feel how deeply I sympathize with you,—how I long to say or do something that may help to comfort and console you in this your crushing grief. Possibly, it may help you to know some of the things that have happened to me since I was bowed and crushed like you under the heavy burden of the greatest sorrow of my life.

On the third day of August, 1911, I was wakened out of a sound sleep to receive the news that my dear Wife was dead. She had been in a Sanitarium for a month. Every report was encouraging. I had arranged a beautiful trip for us both up the Lakes. The thought of her death had not occurred to me.

Her disease (nervous prostration) was such that I had not been permitted to see her for eight days before her death, although we exchanged messages each day. I was busy preparing for our trip, when, "in a moment, in the twinkling of an eye," she was gone and I had left me only the

dear dead face and form which, I knew, must soon be put away from my sight.

Do you now suffer? So then did I. Are you dazed and stunned and helpless? As you now are, so then was I. Do you stretch out your arms into the darkness and long and sob and pray for the dear one to come back, if only for a moment, to say Good-bye? Again and again did I do that very thing.

But it was useless. She had gone, never to return, and whatever thoughts I had of ever seeing her again were promiseless as to this world and dim, misty and indefinite as to the world to come.

I believed in Immortality. I believed that the Soul which God had given my dear wife could never die. I felt that the beautiful body which had housed it for far too brief a period was only its outer garment, which she had laid aside because she had outgrown it.

But what had become of HER? What was SHE doing? Where had SHE gone? What kind of a life was SHE leading *now? In what form* would I see her again?

Oh! how these questions agonized me in the silent watches of the night as I gazed up into the darkness, trying, so vainly, to pierce a way through to her!

I had read and heard of Re-incarnation; and,

again and again, the thought tortured me that, possibly, that would be the form which her future life would immediately take, that she would be "Re-incarnated" out of all knowledge or memory of the husband who loved her, that the Wife whom I loved so dearly was forever gone, never again, in conscious identity, to greet, or be greeted by, me.

My Dear Friend, I have been just where you are now. I have suffered just what you now suffer; and, because I have at last found comfort, and because I love you and wish so much to lighten and console your grief, I want to open a way so that you may, if you desire, be comforted as I have been. I think I can best do this by relating to you my experience. It is a sacred thing to me and you may appreciate how much I want to help you when I lay bare my heart to you in this way.

When Mrs. Lodge died, I had been for years identified with the different activities of the Methodist Episcopal Church and had held a number of its offices. In addition to the wide experience which the active practice of the law brings, I had been a physician for a number of years; and, as a medical jurist, had come into frequent contact with the bodies of the dead.

I had also been for nearly a quarter of a century an exceedingly active Freemason, had drunk

deeply at the fountains of its inspiration, had studied its history and what I then understood to be its symbolism. Night after night, and week after week, in its different departments, I had taught incoming candidates its lofty lessons as to the Resurrection of the Body and the Immortality of the Soul. Frequently, I had conducted the funeral service of the Craft over the mortal remains of a deceased brother and had spoken to bereaved ones the words of hope and cheer which that impressive service contains.

So it seemed as if the experiences of my entire mature life should have prepared me to accept with resignation and cheerfulness this parting from the dearest thing on earth to me, to look upon it as simply temporary and, joyfully, hopefully, to press forward, serenely confident that we two would soon be reunited.

But, when the blow came home to *me*, when it was *my* hearthstone that was desolated and *my* heart that was emptied, all these things failed me. I could not be cheerful. I could not be resigned.

I was wise enough to know that no amount of grief and lamentation would bring back my dear Dead, and that all I could do was, dumbly, stolidly, to take the blows of Fate and stagger on in the darkness.

I could not sleep except from pure physical exhaustion. I could not eat except when forced

by absolute hunger. In the morning, I was sorry another day of misery had dawned and I shuddered when the time came at night for me to try to force my eyes into the sleep that came not.

One Sunday morning, early, I went out to the cemetery with a friend; and, as we stood over my wife's grave, he told me what I had so often heard and had so often repeated to others, that the Soul never dies, that the physical body is but a garment and the Soul goes on in endless evolution in worlds to which this beautiful physical world of ours can bear no manner of comparison.

But my friend told me the old, old story in a very different way from anything I had ever heard before. He spoke "as one having authority", as one who had, himself, seen and heard the things whereof he told me; and, for the first time, a feeling of hope and a sense of comfort sprang up in my heart.

The next day, I stopped at his office at the close of the day's work and asked permission to ride home with him on the street car. Again he told me those wonderful things, which, up to the time of our first conversation, I had never heard before; that the two worlds of matter and spirit, here and hereafter, are but one, so closely co-related and co-ordinated that, to "one who knows", the transition is very simple, short and easy to make; that the Great God, the Universal Intel-

ligence, who formed this wonderful, physical world and regulates it by the silent, changeless operation of immutable law, framed also the world of Spirits and governs it in the same way; that the Spiritual World is also a world of matter closely resembling this; that those who are transferred from this world to that carry with them consciously their own identities and selves; that they love and hate, are wise and foolish, work and play there in much the same manner as they did here; that there are schools and colleges there wherein those who have been denied Opportunity here may drink as deeply and quaff as freely as they please of the fountains of knowledge and wisdom, that the separation which death brings to loved ones is only half a separation and, while these dear ones may have vanished from our sight, yet our spiritual selves, our thoughts and deeds of love and memory are fully known to them; that, by absolutely scientific methods, "one who knows" may himself enter the Spirit World, converse with its inhabitants face to face and return to the physical world unharmed.

And, as my friend talked to me so wisely, so gently, so comfortingly, a peace fell upon me which I had never hoped to experience again, and I marvelled where this man (who, up to that time, had seemed to me to be just an ordinary human everyday being) could have secured this

wonderful knowledge, and I asked him, "Where on earth did you learn these things?"

He replied, "It is the wisdom of the ages. Men have known these things almost ever since the world began. Although there have only been a few in each generation, yet the world has never, at any time, been without some, and their knowledge and experience have been accumulating with the development of mankind in other branches of knowledge. At first, those who knew it not termed it Sorcery. A century ago, it would have been called Witchcraft and Black Magic. A generation ago, it would have been called Superstition or Insanity.

But, today, when Crookes and Roentgen, Tesla, Marconi and Edison, those Wizards of modern physical science, and Sir Oliver Lodge, Alfred Russel Wallace (who for so long wrought with Darwin) and countless other Masters of Science and Metaphysics have shed such floods of light upon the wonders of the world, upsetting and turning pre-conceived notions topsy turvy, the minds of men are more open to consider exactly what it is. And, in the light of this advanced thought and achievement, the truth may be more readily appreciated, that these things are matters of scientific demonstration—demonstration which has been made a part of the demonstrator's actual personal experience." Said

my friend, "I *know* because I have demonstrated. I have seen and heard, touched and tasted and smelled the things of the Spiritual World."

For a while I scanned my friend carefully. His language was so strange that I probed his actions and his words to see whether he was, or was not, insane. But I was convinced he was not insane. For a quarter of a century, I had known him to be rational, honest and sincere. He responded favorably to all the tests which I then made of his present sanity; and, at last, the fact that these things might possibly be true forced itself upon my consciousness.

One lingering doubt, however, remained, and I said to him, "But this is rank Spiritualism, is it not?" For, while my knowledge of Spiritualism was very limited and indefinite, I did not consider it to be an institution of culture, refinement, wisdom, knowledge or reason. I also felt that, if I could converse with my wife at all, I wanted to talk to her directly and not through some frowsy medium.

"No," said my friend, "This is not Spiritualism." The practice of Spiritualism is dangerous and deadly. The mediumistic process and its twin brother hypnotism (really one and the same process) have done more to fill our insane asylums than any other single cause and have

also been a very prolific source of downright bestial immorality.

"Where can I find out about this wisdom?" asked I. My friend replied that, while he was in no way connected with that School, the clearest, most scientific and disinterested exposition of the subject could be found in the Text Books of the "Great School", so-called, and he especially commended to me "The Great Work."

I at once procured these Texts, read them eagerly—*devoured* them, if you please. I also procured and read all the collateral books connected with the scheme, studied, analyzed, criticised, investigated and finally traveled to the American headquarters of the School and came into personal touch with its leaders.

I found them to be sane, sound, sincere people, intellectual, cultured, bearing in their appearance the marks of sincerity and truth, not faddists nor "cranks", neither long-haired nor woolly; and, (surest mark of genuineness to me) all suspicion of "graft" is absent. Their instruction is absolutely gratuitous, and they believe and teach that he who attemps to use the learning of the School for any selfish purpose is unworthy of its rewards and forfeits his high estate.

After more than a year spent in the most careful and critical study of its Philosophy, I have discovered in it nothing which does not inculcate

a standard of conduct the principles of which are recognized by all men to be the purest and loftiest.

The result of all this has been to confirm me in the belief that these wonderful things are true. They have shed a flood of light upon much that had always, before that, seemed to me strange. While not accepting in full certain human interpretations of the Bible and especially of the New Testament, it is in no sense opposed to the spirit of that wonderful Book and has for me thrown a flood of light upon the meaning of certain passages therein.

Best of all, however, it has anchored me, has given to my lonely life a definite motive and purpose. I know now how close my dear wife is to me and this wonderful science holds out to me the hope, that, even before the eyes of this physical body shall close in death, if I "Live the Life", if I cleanse my Soul and purify my heart, loving my neighbor as myself, and doing my best to help him bear his load of sorrow in this world, I may, in time, "Hope once more to clasp her vanished hand in friendship and in love," to hear the tones of her sweet voice and tell her once again of the abiding love which is incentive enough for me to persevere along the narrow "Southward Way" which will lead me to her.

And, my dear friend, because I want you to be comforted as I have been comforted, I have

condensed into a short synopsis some of the authoritative statements of the definite findings of this Ancient School of Wisdom with regard to death and the future life. They are not my statements; they are quotations from definite and competent authority, the reading of which I hope will bring peace and comfort and consolation to your Soul.

Sincerely, your Friend,

Frank T. Lodge

1. NOT DEAD.

The First of these Great Truths, a Truth which God has planted as an Instinct, or Intuition, in the depths of every human Soul, which Mankind's great pulsing, throbbing heart (despite its mental doubts) has ever felt, which every analogy of Nature sustains, which Prophets have foretold, which the Masters of every age have demonstrated, which Twentieth Century Science is fast learning to prove; —the great fact which takes away our fear for them and teaches us that, if we grieve, we grieve selfishly—for ourselves, not for them—is the sublime, consoling Truth, OUR DEAR ONES ARE NOT DEAD.

The most profound problem of human life and the most pathetic cry of the human Soul throughout the ages have been the problem and the cry: "If a man die shall he live again?" To the great majority of mankind in all times and among all peoples physical death has been a fearful leap into the darkness. The River of Death has been the deep and troubled waters of uncertainty and

dread with the farther shore enshrouded in deepest gloom. The travelers of earth who have journeyed down to its shadowy bank that skirts the plane of physical life, with rare exceptions have vainly peered out into the darkness across its black surface to catch one assuring glint of light from the farther shore. Their sense of vision has been lost in the blackness of darkness, and they have responded to the signal of the dread Ferryman with no ray of hope to guide them.—*The Great Work, p.* 436.

What man or woman is there above the intelligence of the poor imbecile who does not desire a completely satisfactory answer to the question? Many no doubt still take this matter on faith, but few are thus satisfied. Few, indeed, who have strong ties of affection, and who find the pathway of life broken by open graves, are thus easily reconciled.—*A Study of Man, p.* 229.

Now and then, however, there has been one whose vision has been clear, and to whom the other shore of life has been distinctly visible. These few have been able to penetrate the darkness of physical obscurity and behold with perfect vision the Spiritual World shining clear and strong beyond the dark and troubled waters.

What a difference this clearer vision has made in the attitude of Soul of those who have come down to the River of Death at the end of this

life's journey! To such as these the voyage across the dark waters that stretch between the two worlds, or the two continents of life, is but a voyage from the dark Continent of Death to the Land of Spiritual Life and Light. It is a voyage toward the Harbor of Truth and the Haven of Peace. It is a voyage from the banks of Time to the shore of Eternity. To those who, from this side of life, have been able to look across to the other shore and see the light of the City of Life, the journey is begun with a song of joy in the heart and of thanksgiving upon the lips. A definite knowledge of that which lies beyond removes all doubts and all fears. Those who possess such knowledge know that the closing of this life is but the opening of the doors of the higher life. To such as these "Death is swallowed up in Victory."

And those who have had the definite knowledge of another life have been able to share their joy with many whom they have been able to inspire with an abiding Hope of Immortality. The definite testimony of the Masters has inspired many to walk by faith the hard path of this life, and with serenity and confidence journey out into the mysterious realms of the, to them, Unknown. —*The Great Work, pp.* 436, 437.

THERE IS NO DEATH, declares Natural Science. In laying down this proposition as a

scientific fact it is, of course, understood that the reader is probably not in a position to either immediately accept or reject this declaration. Before attempting to do either, the inquirer is asked, first, to consider in brief those lines of evidence which go to support the fact of life after physical death. The most significant historic evidence as to the fact of another life is the personal testimony of the few master minds which have dominated human intelligence for ages. The millions come and gone, together with the living hosts of mankind, have acknowledged, and continue to acknowledge, these few great teachers as messengers of Truth and exemplars of Natural Law.

The great world religions testify to the universal faith that has been placed upon the individual honesty and intelligence of such as Gautama, Prince of India, and our Christian teacher, the Nazarene.—*Harmonics of Evolution, p.* 23.

What does this faith of the world indicate? Does it point to trickery or insanity of those teachers? Does it indicate that the world has accepted knaves and lunatics as its moral guides?

So far as history, sacred or profane, informs us, the individual lives of those accepted teachers were examples of honesty and wisdom. So far as the history of their personal lives and their accredited doctrines can show, they are the

worthy guides of humanity. Their lives and their doctrines are wholly irreconcilable with any theory of either deliberate fraud or emotional insanity.

Each of these "Masters" claimed to have proved the fact of life after death. Without this basic knowledge both their lives and their doctrines become meaningless.

If there is nc life beyond the grave these teachers lied to the world and the world is without guidance.—*Id. p.* 24.

Those scientists of world-wide reputation for skill and learning, Prof. William Crookes, F. R. S., and Alfred Russel Wallace, who for years have conducted experiments with superphysical phenomena, set out upon their investigations in a skeptical attitude of mind, and entertained the belief that the complete exposure and utter rout of Spiritualism simply depended upon a few scientific tests directed by the rational mind of a physical scientist. But, after having employed every test known to physical science and reason, they have satisfied themselves that death does *not* end all—*Id. pp.* 21,22.

The expectation of life after physical death comes first as an intuition. That purely spiritual intuition is as strong in the savage as it is in the civilized.—*Id. p.* 14.

In spite of the fact that physical life is a veritable

house of decay and death, the expectation of, and faith in, a life to come have increased with the higher evolution of man.

It is therefore evident that this faith and expectation are based in the spiritual intuitions of all men. It is also evident that such faith and such expectation are not the mere superstition of savages since they increase with the higher stages of intelligence and moral life of man.—*Id. p.* 15.

It is as natural to desire life after physical death, to hope for it, to seek knowledge of it, as it is to desire food, light and air. It is an unfurtunate man who does not hope for life to come. It is a diseased or abnormal one who does not desire it. A man without hope or desire merely exists. He can scarcely be said to live.

He who gives heed to his own spiritual intuitions is never without hope. He who has hope may acquire faith. He who has both hope and faith may acquire actual knowledge, provided he have the INTELLIGENCE, the COURAGE and the PERSEVERANCE to prove the law. —*Id. p.* 14.

Love of life inspires every living thing. It is, however, man alone who hopes for immortality.

It is safe to say that all men desire to live after physical death. Most of them hope for such a life. Many have faith. There are, however, more whose hope and whose faith alternate with

misgiving and doubt. For hope is not faith, nor is faith knowledge, yet both are inspirations to life. Hope is but a fleeting intuition, while faith is the steady expectation of the soul.

Hope for and expectation of life beyond physical death appear to be almost inseparable from human intelligence. In this desire and expectation the savage, the seer, and the child find a common ground.—*Id. p.* 13.

This tremendous truth has for ages been in the possession of a few patient, self-denying scholars whose knowledge of the continuity of life has been a matter of daily, rational experience, just as is their knowledge of this physical existence.—*Id. p.* 12.

During all the past ages of which we have authentic information there have been men who have wrought out the solution of the problem of another life through a definite personal experience and thereby reduced the great problem to the basis of actual demonstration.

Those who have accomplished this triumphant result have at all times been exceptions to the general rule among men, and for this reason their numbers have at all times been comparatively insignificant. But nature has so provided that there has never been a time, within the period of authentic history, when the world has been without those who could speak of that life

with definite authority, the result of personal experience and personal demonstration.—*The Great Work, p.* 425.

Who can estimate the benefit that would flow from the exchange of mere faith in a life to come for actual knowledge that such is the fact?—*Harmonics of Evolution, p.* 19.

If the individual could really know that life after death is a fact, our whole dismal paraphernalia of death would disappear. Indeed, if men entertained even an unwavering faith, their lament for the dead would be modified. The truth is that the professing Christian mourner exhibits but little greater fortitude and faith when death claims a friend than does the average unbeliever. Our Christian brothers mourn their dead with an abandon that demonstrates the instability of their faith.—*Id., p.* 19.

If one really believes in a spiritual life to come there is neither reason nor excuse for this intemperate grief. If, however, a man could know what he but mournfully hopes rather than believes, the house of the dead would never be a house of despair. Instead, it would be a house of unselfish rejoicing whenever death released the spirit from old age, disease or sorrow. When a man knows what physical death is he will never retard the passing soul with selfish grief.—*Id., p.* 20.

Especially selfish is this grief in view of its harmful effects upon the dead themselves. "The grief of an earthly husband for his spiritual wife, or that of an earthly mother for her spiritual child binds the one in spiritual life to the plane of earth by a magnetic bond which few in that life are able to overcome. The bond of sympathy for sorrow is one of the strongest ties of the Soul." —*Life and Action*, II-279,280.

Did women possess the faith they claim, they would not swathe themselves in unsanitary crape nor visit cemeteries to commune with the dead who are not there.—*Harmonics of Evolution, p.* 19.

To the man who *knows*, the dead body is but the discarded mantle of his friend, one that had served the uses of the soul for the time. As such, the body is entitled to due reverence and is consigned to the earth or the fire without exaggerated grief.—*Id. pp.* 19, 20.

It would be as correct to say that we die into this world and are born out of it, as to say that we are born into it and die out of it. Our mistake of the meaning of life includes a mistaken idea regarding both birth and death and this mistake is shown in the fact that we have allowed fear and foreboding of evil to gather around the exit, which is painless and beneficent as a babe's sleep, and have come with rejoicings to welcome the

The connection between us and our dear ones in the spiritual world is so close that, under ordinary conditions, they are conscious of what we do, and especially, of our grief for them.

Life and Action VI, p. 205. (Bottom.)

Our grief for them affects them unpleasantly or painfully in precisely the same way *we* are painfully or unpleasantly affected by the grief of one of our *loved ones on this side of life.* In addition to this, there are certain magnetic attractions between us here and our loved ones *there,* which may, under certain conditions, bind the spiritual loved ones to earthly conditions in a way to interfere with their liberty of individual progress in that life.

Life and Action VI, p. 206. (Top.)

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Life and Action VI, p. 206. (Top.)

2. THIS PROVABLE

The next Great Truth which should cheer and sustain us, which assures us that our Faith may blend into Sight, our Hope end in Fruition and our Knowledge crown the whole, the Great Truth which gilds our dark horizon with the golden light of Hope and spans life's dark gloom with the crimson Bow of Promise, is that the fact that our dear ones still live is

SCIENTIFICALLY DEMONSTRABLE

From the beginning human intelligence has occupied itself with speculations, hopes and fears as to a life beyond. The finest intelligences among men have employed their powers to merely elucidate a resonable *theory* looking to life after physical death.—*Harmonics of Evolution, p.* 16

Mankind, as a whole, in its expectation of a future life, is sustained by faith and not by any actual scientific knowledge of the life to come. —*Id. p.* 17.

Intuitions of a spiritual life are not proofs even to the rational mind of any individual. They

are, however, truths to his soul and are sources of consolation, of hope and of inspiration.

Intuition is not knowledge. It is, instead, a suggestion of knowledge that may be acquired. Every man and woman knows the potency and inspiration of those spiritual perceptions which are not explainable in reason. Intuition, though not knowledge, is a higher guide to human life than is cold reason when it entirely ignores those convictions of the Soul.—*Id. p.* 18.

Man is a rational as well as an intuitional being. Man alone is capable of reasoning upon his own intuitions. Man alone has the intelligence to seek a rational explanation of those intuitions. Man alone demands that Nature shall yield the secrets of those mysterious hopes, fears and expectations which alternately inspire or terrify the Soul. The spiritual intuition of the savage establishes an expectation of life after physical death. Later on the higher grade man attempts to verify his own intuitions by rational means.—*Id. p.* 15.

Both reason and intuition are differing phenomena representing separate functions of intelligence. The more comprehensive Science demonstrates that there is a spiritual side to Nature and that man lives on self-consciously after physical death.

Natural Science, and the philosophy of life

founded on that science, accept Christ as an exemplar of truth. It regards Him as one among the greatest of Masters who have proved the fact of life after physical death by scientific and natural means.—*Id. p.* 25 (4, 5).

The claims made by Natural Science are supported by two lines of evidence, the one direct, the other indirect.

The first class of evidence includes the direct personal testimony of such as have proved the law, or of such as have come in contact by any means with the spiritual plane of life. The second class includes the testimony of such as have witnessed spiritual phenomena under test conditions. Under the first-named class we have:

1. The direct testimony of the world's chosen teachers, among whom are Moses, Buddha, and Jesus Christ.

2. The direct testimony of the personally instructed pupils of a Master. Among such were the Disciples of Christ.

3. The direct testimony of so-called seers and prophets and the oracles of all ages, races and religions. Among such are Abraham, Daniel Isaiah, and Jeremiah.

4. The direct testimony of vast numbers of "psychics" covering the history of all ages, such

persons being the hypnotized subjects of stronger disembodied intelligences.

5. The recorded testimony of the members of all the ancient schools of spiritual knowledge.

6. The direct personal testimony of their living members.

7. The direct personal testimony of countless living psychics, or spiritual mediums, many of whom hold daily communication with physically disembodied persons.

8. Many of the priesthood of the Catholic Church could testify to the conscious and intelligent communication between men in the body and men out of the body. This, in fact, is the secret of the power of the Catholic Church.

9. Countless monks and nuns of the same Church could testify to the same facts. The seclusion and austerities of the monastery and the convent originally had this object in view. The Roman Catholic Church preserves its direct touch with the spiritual side of life through its truly celibate priests, monks and nuns.

10. To this could be added the direct testimony of countless living Oriental yogis, fakirs and dervishes who acquire spiritual insight and spiritual powers through barbarous physical self-torture and physical self-suppression.

11. The direct testimony of countless Oriental priests and Oriental philosophers and students.

Such testimony is found especially in India, where climatic conditions, and native temperament and dietary habits foster the spiritual development of man.

12. Lastly, the personal testimony of certain Students of the Great School, who are neither Masters, seers, nor prophets, nor yet spiritual mediums; the knowledge thus gained of a spiritual plane having resulted from a certain degree of experiment and demonstration under the formula for self-development.

This brings us to the second class, or to indirect evidence of life after physical death. Under this head we have:

1. The great world religions which are the responsive bodies of faith supporting the declarations of a few great Masters of the Law. Almost the whole of mankind subscribes to one or the other of these religions.

2. The testimony of the individual intuitions. Every normal individual, risen to the plane of intelligent life, enjoys intuitions and experiences which, at times, suggest another plane of life. Such intuitions and experiences cannot be converted into rational proof. The individual concerned, however, knows them to be facts. He recognizes a silent, subtle, interior guide and critic that he names Conscience. He finds that this Conscience speaks through the intuitions

alone, and that it is a thing independent of reason.—*Harmonics of Evolution, pp.* 26, 27.

When the intelligent soul of man exercises itself upon the physical plane, man enjoys a rational conception of physical things. When it exercises itself upon the spiritual plane, the physically embodied man enjoys spiritual intuitions of spiritual things. How often that inward monitor declares "*There is no death.*" How often the rational mind denies this intuition of the soul, one who has been a skeptic can testify.

3. The spiritual intuitions of man declare "*There is no death*". The soul of man rejects the idea of annihilation. Instead, it universally entertains faith or a hope in a life to come. This expectation of continued life characterizes the savage, the seer and the savant. Because these intuitions of man are so universal they are therefore natural. Natural impulses imply a natural law of fulfillment. A universal desire implies a natural means of accomplishment. Universal tendencies are always based upon adequate principles.

4. The indirect evidence presented by thousands who have witnessed the phenomena of the seance room or have come in contact with psychics under other circumstances. It is unreasonable to hold that these large and intelligent classes of persons are either entirely deceived or are deliberately

deceiving others as to what they have witnessed.

5. Perhaps the strongest indirect evidence in this line is that which has been furnished by certain eminent representatives of physical science. Especially does the recently published work of Mr. Alfred Russel Wallace deserve attention and demand respect. This is not a hastily written opinion. It is not merely the result of a few desultory observations in the seance room. It is a carefully prepared summary of scientific tests and investigations of Modern Spiritualism covering a period of fifty-three years.

After more than half a century spent in the critical study of Spiritualism, one of the greatest intelligences of the modern school of physical science declares such phenomena to be the direct result of super-physical (spiritual) laws and of physically disembodied intelligences.

Thus it is that six centuries of the methods of physical science have not equipped it to disprove the claims of Modern Spiritualism alone. It leaves one of its foremost representatives to declare for the truth of those claims.

In short, it leaves the collaborator of Charles Darwin to reaffirm what was declared ages ago by Buddha and later by our own acknowledged Master, Christ, viz.: THERE IS NO DEATH. —*Harmonics of Evolution, pp.* 28, 29.

3. DEMONSTRATION

Strong statements are quoted herein, statements which no one could be blamed for doubting; for they reverse the current of the lifelong modes of thought of most of us. Of the truth of these statements those to whom they are addressed have the right to demand proof. The quotations herein made are from a comprehensive statement which recognizes this right to proof and meets it fully and fairly, providing for the obtaining of proof of the kind which the Master of men gave when he furnished the skeptical Thomas the palpable proof that he was, indeed, the Crucified Christ.

Throughout the Text Books appear statements that the data of the Great School are "scientific data"; that they are the results of "scientific demonstration"; that Natural Science is an "exact science"; that it constitutes the natural bridge of "science" between the two worlds of matter, life and intelligence, etc.

In Vol. II, at page 107, the simple and unqualified statement is made, and without apologies, that "Natural Science has demonstrated with absolute certainty the continuity of life after physical death."—*The Great Work, p.* 95.

By "demonstration", in this connection, the School of Natural Science means actual personal experience, so checked and guarded that there can be no opportunity for self-deception or imposition.

It holds that wherever a "personal experience" is possible nothing short of this will be accepted by it as a "scientific demonstration". All data which cannot be reduced in their final analysis to a basis of "personal experience" are held by it as qualified, and subject to further and more complete verification.—*The Great Work, p.* 99.

There is only one process, or one method, whereby the physical scientist will ever come to know with "scientific" certainty that there is a spiritual world and a life beyond physical death. There is but one way by which he will ever make the "scientific demonstration". That is by "the development within himself of a higher power of perception." He must admit this new element into the problem. By this method and this alone he may be able to reduce the "demonstration" to the basis of a "personal experience." Then and then only will he know. But even then

he will not be able to "demonstrate" his knowledge to any other member of his profession by physical means nor on the plane of physical nature. The most that he could do would be to point out the way whereby he proceeded to "develop within himself the higher power of perception" which brought the spiritual universe of matter and material things within the limitations of his own sensibilities. This is as far as he could go. His fellow scientists would have the rest to do if they would verify the "demonstration" and make it their own.—*The Great Work, pp.* 104, 105.

Nothing but the internal consciousness of a definite personal experience will ever be accepted by the Intelligent Soul as proof positive of a Spiritual World or of Individual Life after physical death.—*The Great Work, p.* 429.

One who possesses the independent power of spiritual vision may witness with perfect distinctness and absolute certainty the separation of the two bodies at the moment of physical death.

With his physical eyes he may see the dead physical form and with his spiritual vision he may see the live and actual spiritual body—a perfect duplicate of the physical, except that the one is dead and the other alive.—*The Great Psychological Crime, p.* 292.

In accordance with this view, the School goes

further and asserts that in conformity with a definite and scientific formula for an independent development of the spiritual senses and psychic powers of a physically embodied individual, each full Member of the Great School has made the "scientific demonstration" through a "personal experience." As a result, he is able at will to "sense" a plane of material conditions and material things of a degree of refinement and activity wholly above and beyond all that is known as physical. For want of a better and more appropriate name, they have chosen to designate this world of finer material as the "spiritual" world, or the world of "spiritual material." In it they see and recognize and communicate at will with those who have passed into that realm, through liberation from physical matter and physical limitations, in the transition we call physical death.—*The Great Work, p.* 100.

4. SIMILARITY OF LIFE HERE AND THERE

The next Truth, which must come as a healing balm to the wounded spirits of those of us who have loved, lost and mourned for them, is that they are in no strange land; they are in no terror of wonder and fright; their Souls have not been rudely torn up and roughly transplanted into a foreign, hostile soil. Their new life is only an extension of this.

THEIR LIFE HERE AND THERE HAS A COMMON DEVELOPMENT AND A COMMON PURPOSE

Scientific demonstration has repeatedly shown that, when our dear ones enter the spiritual world, they find analogies to physical life everywhere although they find no conditions that are exactly identical with earthly life.

They find a world of superior material refinement, whose vibratory activities respond to the spiritual senses only. This new world appears to be wholly independent of the old. There is

nothing in it that would impress the physical senses. That which they see is difficult to comprehend or describe. They are simply dazzled, delighted, bewildered. All efforts to translate that experience to man in the body are necessarily inadequate. That statement is literally true which declares, "It hath not entered into the heart of man to conceive" what this higher world means, either as to its appearance, its intelligence or its activities.

The first great fact that forces itself upon the intelligence is the universality of matter. The spiritual world is as truly material as our own. It is simply a world of matter finer in particle and more rapid in vibratory action than our physical world. The spiritual world is just as real and tangible and visible to a spiritual man as is the physical world to the physical man.—*Harmonics of Evolution, p.* 59.

Finite intelligence has never yet succeeded in passing the limitations of matter. As far as science has penetrated (thus far) it finds both matter and intelligence everywhere manifesting itself as the positive force in Nature acting upon matter. It finds everywhere matter as the negative property of Nature being acted upon by intelligence.

They prove also the truth of that statement of St. Paul which has been the subject of con-

troversy for nearly nineteen hundred years. They prove that there is a "Natural" or physical body and that there is also a "Spiritual body." They find that this spiritual body is but a finer representation of the physical organisms they have quitted.

Whether the ego, or intelligent soul, ever discards this spiritual body is a question not germain to this present writing. It is a question, however, that is much debated in spiritual life.

This spiritual world has locality. It encircles this planet like a vast girdle. How far outward and upward it extends is a question not involved in this discussion. In appearance that world is analogous to this. That is to say, it has a similar distribution of land and water. There are oceans and continents. There are mountains, valleys and plains. There are forests, lakes and rivers. The same activity in the material world exists there as here. There is movement of all waters. There are magnetic changes of matter. There is growth in vegetation.—*Harmonics of Evolution, p.* 60.

That world is inhabited just as this world is, by intelligent beings capable of moral improvement. They are real people; in fact, the same people who have previously lived here. They are simply spiritually embodied intelligences instead of physically embodied individuals. They

preserve their identity as certain individuals from this plane. They continue to follow in the same general lines of intellectual and moral activity which engaged them in this world.

The spiritual plane is divided into many planes or spheres of life and action. The divisions are local as well as intellectual, social and moral. Scientifically speaking, the spiritual material of this higher plane is subject to the law of polarity or vibration. By reason of this law its several zones or spheres are regulated by what is known as the spiritual law of gravitation. The coarser material moving at lower rates of vibration very naturally constitutes the immediate stratum encircling the coarse physical earth. By the same law of spiritual gravitation the remote regions of the spiritual world are those whose material substance is finest and whose vibratory action is highest.

The physically released inhabitants of the spiritual plane occupy the several zones or belts composing the spiritual world. They find their spiritual homes in one or another of those strata representing lower or higher states of refinement and vibratory action. They select as their homes that particular sphere or locality to which their own vibratory condition impels them. This means that spiritually embodied men differ in degree of material refinement and vibratory

action just as do men in the physical body. It means that spiritual people, like earthly people, seek those localities and that social environment which correspond to their own stages of development.

The spiritual law of polarity or vibration is again illustrated by the separation of spiritual beings into many social castes.—*Id. p.* 61.

For example, the spiritual plane immediately surrounding this earth consists of the least refined spiritual material moving at the lowest rates of vibration. Hence that zone is the negative state of spiritual material. It therefore does not reflect light. It appears (to spiritual vision) darker than those localities above and beyond. Mere liberation from the physical body does not in the least change man in his essential nature. It does not mean an instantaneous absorption of universal knowledge. It does not effect a sudden revolution in the moral nature. —*Id. p.* 62.

Men, women and children upon the spiritual planes of life appear to possess all the natural faculties and intelligent capacities and powers with which they were invested at and prior to the time of physical dissolution.—*The Great Psychological Crime, p.* 145 (5).

In fact, the change called death leaves a man very little wiser and morally no better than he

was immediately before. He finds himself somewhat in the same position of an ignorant American who has been suddenly transported to the center of some European civilization. Certain additional facts of Nature are literally thrust upon him. He cannot, however, obtain any definite information as to the nature of those facts without study and investigation.—*Harmonics of Evolution, p.* 62.

Indeed, so like at times is the spiritual world to the physical that, frequently, those who have just entered it find it difficult to realize that they have "*died*", that they are spirits instead of human beings.—*The Great Psychological Crime, p.*241 (3).

His own limitations, spiritual, mental and moral, curtail his comprehension and enjoyment of that which confronts him, just as ignorance curtails a man's enjoyment in this world. He finds in the spiritual world, as in the physical, that a man enlarges his store of knowledge and capacity for enjoyment through the slow processes of education and self-development. If ignorant and vicious when released by physical death, such a man will follow the same impulses and passions which governed him in earthly life. He neither appreciates nor seeks that which is refined, intelligent and noble. Instead, he seeks that which is in natural or vibratory sympathy with himself.

The physically disembodied man discovers that

it is his own acts, thoughts and motives, which have conditioned his spiritual body to one or another of the spiritual zones or localities. If his earth life has been intelligent, chaste and purposeful he finds himself attuned to the higher planes and the higher circles of spiritual life. Under such conditions he passes outward from the earth plane by the law of spiritual gravity and dwells in that sphere and among such people as are harmonious to himself. If, on the contrary, his life has been vicious, ignorant, criminal and impure he finds that the "spirit" has been coarsened by that previous life in the body. He finds, therefore, that he is in touch with only the lower stratum of spiritual material and spiritual society.—*Harmonics of Evolution, p. 62.*

Under these conditions the spiritual body cannot rise. It remains in the negative regions of spiritual existence. It is therefore an integral part and natural representative of negation or darkness. It cannot rise to the light. It appears, therefore, as darkness to itself and to others.

By reason of this natural law and this actual condition in the spiritual world have arisen those well-known but mysterious allusions to "earth-bound spirits," to "angels of darkness," to "regions of darkness," to the "outer darkness" and to the "darkness of ignorance."

In this physical world darkness and evil and

ignorance are linked rather in a figurative sense. In the spiritual world they are linked in a literal as well as in a figurative and ethical sense.

What we term the law of spiritual gravity is, in fact, that universal spiritual principle of polarity which governs evolution upon both planes of matter. This is the principle which underlies all of the propositions of Natural Science. It is the principle of spiritual affinity or polarity which, reduced to a general proposition, is as follows:—

"*There is a principle in Nature which impels every entity to seek vibratory correspondence with another like entity of opposite polarity.*"

Under this universal principle the spiritual world divides itself into many material and social regions. By the same principle spiritual beings seek that zone or locality whose material refinement and social development correspond to themselves. It follows, therefore, that the wise and the ignorant, the good and the evil, the active and the idle, group themselves in the order of their affinities.—*Id. p.* 63.

This principle of Nature continually tends to bring together all things of the same degree of refinement and vibratory activity.—*Id. p.* 64.

Under the *Constructive Principle* and process of evolution, growth, development and progress, man disappears from the lowest plane of spiritual

life, only to appear upon the next higher, inhabiting a finer spiritual organism, clothed in richer splendor, and in possession of all the natural faculties and intelligent capacities and powers with which he was invested at the time of the transition and with the same individuality. He is fully conscious of the transition and is able at will to appear upon the lower plane through which he has passed, and manifest himself to those who have known him there. In an analogous manner he is able to pass on to higher planes of spirituality and life.—*The Great Psychological Crime, p.* 145.

This same principle of polarity operates in human society upon the physical plane. While caste in this world appears to depend almost wholly upon external advantages and physical conditions, this is not the fact. In reality all human organizations and social integrations are dominated by the spiritual sympathies rather than the physical conditions, professions or advantages. A common expression in our own society illustrates this principle. We hear it said that a certain person is "out of his sphere," meaning that the individual is not mentally or morally equipped for fellowship in a certain circle.

There is one radical difference between the physical and spiritual worlds in this respect. On the physical plane we only know by intuition when a person is spiritually out of touch with his

social environment. In the spiritual world, however, the law of vibration sets its ineffaceable sign upon every man. That is to say, one who remains in the lower stratum of the spiritual world is himself in that negative state which causes him to appear dark. On the contrary, he who rises by reason of his own refinement vibrates at a higher tension. He is in a positive state of activity which may appear first as color and next as light.

"Hell" and "darkness," therefore, are not mere figures of speech. The word "heaven" has a literal significance. Darkness is both locality and condition, as well as appearance. Light is both locality and condition, as well as appearance.

Every individual, whether physically or spiritually embodied, throws off spiritual magnetism. During earthly life those magnetic waves are invisible to the physical eye.

In spiritual life, however, they are distinctly visible to the spiritual eye. The spiritual man appears to his fellow men as veiled in darkness, or he gives off magnetic waves so rapid in vibratory action as to produce the effect of either color or light to the spiritual eye. Thus a spiritual man appears in an aura of darkness, or of color, or of light, according to his degree of development, viz., according to the degree of his material

refinement, vibratory action and magnetic power. —*Harmonics of Evolution, p.* 64.

Persons familiar with the seance room will recall how frequently a clairvoyant medium will refer to the "aura" of certain visitors. At one time the medium may allude to a physically embodied visitor, at another time to a spiritual visitor. In both cases the medium sees spiritually those waves of spiritual magnetism thrown off by the person in the physical body or out of it, as the case may be.

In this we find explanation of the "halo" or the shining cloud surrounding "angels" that have for all ages been written about or reported by mediums or pictured by artists. The finer the spiritual condition the more brilliant and magnetic becomes this aura.—*Id. p.* 65.

It is only in the higher life that all relations are natural, where the unclothed spirit must seek its true affinities. In this fair country, where thought is one with action, and where desire is flight, no two souls are linked together that would be free.—*Dream Child, p.* 179 (1).

Saul of Tarsus was prostrated by what he could only describe as a great light. There was a very excellent reason why Moses' spiritual visitors were concealed by a cloud from the uninstructed Israelites. The effect of sudden contact between a highly developed spiritual being and a physi-

cally embodied man wholly unprepared for such contact is a dangerous encounter for the earthly man. It would be as fatal as the live electric wire.

Thus the law of vibration governs the material conditions of the spiritual world. It is a natural law that assigns man to darkness or envelopes him in light in accordance with his own essential nature.

It must be understood, however, that it is the intelligent soul itself which controls the vibratory action of both bodies, physical and spiritual. The vibratory action of the spiritual body is, in fact, but the reflex action of the soul itself. It is, therefore, the soul or the ego which is coarse or fine, weak or forceful, dull or active. To be dull and heavy of soul is to be coarse in material texture, slow in vibratory action, negative in condition, dark in appearance. To be active of soul or intelligence is to be fine in material particle, rapid in vibratory action, positive in condition and luminous in appearance.
—*Harmonics of Evolution, p.* 65.

Thus, after all, it is the soul which drags the body down. It is the activity or inactivity of the intelligent soul which determines the local habitation of the spiritual body and thus its own social environment.

Caste in the spiritual world means more than

it does here. People there are not so often found out of place. In a literal sense, men show their "true colors" in the spiritual world. The natural spiritual law leaves the individual little opportunity for simulation. He appears as he is, stupid or active, dull or intelligent, evil or good. He appears selfish or cowardly, noble or exalted, just as he is in fact. He is clothed in darkness or light according to his own self-made conditions. In short, he is "known" in the spiritual world.

At the hour of physical death the released ego, invested with its ethereal body, may rise rapidly from the earth or it may cling indefinitely to its former earthly haunts. It may condition itself to the coarser and darker regions close to the physical plane, or it may be able to rise rapidly to those finer, lighter and more positive regions lying far from the physical world. It is the soul of man which holds his spirit earth-bound, or impels it to higher planes when once released from the physical body.

Except a man knows this law he can form but the faintest conception of earth's immediate spiritual surroundings. It is only the student who realizes that humanity as a whole is in closest touch with the lowest stratum of spiritual life and intelligence. He perceives that mankind is assailed by evil spiritual influences more frequently than he is approached by the higher and

better influences. The too often demoralizing results of the seance room are particularly due to the easy approach of vicious disembodied intelligences—*Id. p.* 66.

It must be understood, however, that the physically disembodied man is not permanently bound to any one locality nor to any particular social environment. Nothing but his own condition binds him either to place or to people. When that condition changes he releases himself. In that life, as in this, the individual is the arbiter of his own destiny. He rises or sinks by and through his own efforts or his own failures.

In that world, as in this, love of knowledge, together with the courage to do and the strength to persevere, will gradually raise a man from a lower to a higher plane of existence.

The spiritual man overcomes unhappy spiritual conditions through educational processes. As a result his spiritual body becomes finer in particle with increased vibratory action. He is thus changed from the coarse, negative and dark state of being to the fine, positive and luminous state.

Thus there is a basis for our popular belief in halo-enveloped angels who go down into the dark places and among the fallen.

In the spiritual world there is an increase of purely intellectual activity as well as of philanthropic effort. Released from the exactions im-

posed by the physical functions of life man finds leisure for the intellectual pursuits he may have been denied here. Release from physical life means increase of time and opportunity for higher work. When the strain of this planetary life is over, the intelligent soul is free to follow its highest aspirations.

The scholar, statesman, artist, and poet, as well as the philanthropist, is now free to move forward in his chosen lines. In that world, as in this, there are facts to be learned. There are people to govern. There are beauty and love to be translated. There is music to be written and there are songs to be sung. There are romances to be lived. There is work to do.

In short, the higher life furnishes opportunity and means which most of us vainly seek here.

In another respect that life is analogous to our own. The same differences of opinion and intellectual controversy exist there as here. It is true that men no longer dispute as to the fact of life after physical death. It is true that they no longer regard the spirit world as a supernatural world. There is, however, no abatement of discussion and dispute and speculation over other facts in Nature. Men there, as here, debate the ultimate issues of existence. They speculate upon the immortality of the soul, the nature and

character of God, and the probabilities of rebirth upon this planet—*Id. pp.* 66, 67.

In yet another respect these two worlds are analogous. The inhabitants of the spiritual world are men and women. The sex division is as distinct on that side of life as on this. More than this, upon that plane as upon this, man is the intellectual master. He is the organizer and ruler of spiritual mankind. On the other hand, woman is there, as she is here, his companion, coworker and mate. In that world, as in this, man is the aggressive factor, while woman is the pacific factor, typifying the spirit of love. Though man continues to dominate the larger public life, the influence of woman continues to penetrate and ennoble the entire social organism.

Men and women continue to occupy the same relative position in that life as in this. In spiritual life, as in this life, man particularly represents law, order and knowledge, while woman particularly represents peace, love and all the aesthetic and ethical activities.

In spiritual life, men and women continue the individual love relation. Between men and women on the spiritual side exists the same irresistible attraction which leads them into individual love relations.

This individual love relation must not be understood to mean merely an impersonal and altruistic

friendship. It means instead, a personal and exclusive love and partnership based upon the spiritual law of affinity. This relation, therefore, is a more permanent one than the average marriage here. The union of a spiritual man and woman is unlike marriage upon the physical plane in that it lacks the physical functions, passions and sympathies growing out of the purely physical nature and physical conditions. Instead, it is a much closer bond based upon the spiritual principle of affinity. It is a union based, not upon physical passion, but wholly upon spiritual, intellectual, aesthetic and ethical sympathies. —*Id. p.* 68.

In short, sex is an immutable spiritual principle. The bond between men and women outlasts all earthly and physical ties and relationships. The mutual love of man and woman transcends the physical functions and passions. It includes all that which goes to make up the higher man and woman. On earth we cherish an ideal of true marriage. That ideal contemplates not only the physical relation but a perfect sympathy in the higher intellectual and moral nature. How seldom that ideal is realized, let each one judge from observation and from his or her personal matrimonial experiences.

These facts concerning sex in spiritual life are proof that it is a fundamental principle in Nature,

and that the spiritual destinies of man and woman are correlated to each other. They are proof that the sex office transcends the mere physical functions of generation and reproduction. They are proof that the uses and purposes of sex are not exhausted in physical life. Instead, on the best authority of Natural Science it is declared that this question of sex is bound up in the highest development of intelligent moral beings. —*Id. p.* 69.

A scientific acquaintance with the spiritual side of life establishes the fact of two correlated worlds of matter, life, intelligence and love. Man occupies each of these worlds in turn. The investigator discovers that both are governed by one set of general principles and that causes in one world may produce effects in the other.

There is no death. Instead, a man has one life in two worlds. When he leaves the physical body he simply takes up life on the other side as would any stranger suddenly transported to some strange and unfamiliar country. He takes up life under new conditions while remaining in essence the same man he was on earth. He is released from physical exactions and physical activities, nothing more. He continues to feel the same impulses, passions, appetites and desires that he had encouraged here. He is moved by the same hopes and aspirations which governed

him here. He is released from physical toil but not from activity. He does not suffer pain through physical disease. He is not, however, exempt from pain.

All of which means that an ex-human being is the identical individual who passes from this life to that, be he wise or foolish, good or evil.

Spiritual life is an inevitable sequence of physical life and development. An intelligent, purposeful and happy spiritual life depends upon the substantial basis of an intelligent, purposeful and chaste human life. Man is, therefore, the arbiter of his own destiny. Nature furnishes the time and the opportunity. Man is left to either improve or waste his time. He is left to accept or ignore the opportunities which Nature offers.

What may appear to be adverse conditions in this life may, in fact, be the very conditions which best develop the individual spiritually and morally.

With this array of important facts Natural Science looks upon the evolution of man from a very different point of view from that taken by either scientific skepticism or dogmatic theology. These conclusions represent the combined research, experiment, experience and judgment of all the great Masters of the Law, past and present. Thus it follows that the whole philosophy of life is based upon the proposition, LIFE HERE AND HEREAFTER HAS A COMMON DEVELOPMENT AND A COMMON PURPOSE.—*Id. p.* 70.

5. HOW WE MAY MEET THEM AGAIN.

Could we know that it is possible once more to meet and commune with our loved ones, is there any effort we would spare, any sacrifice we would forego, to do so? To those who "have loved and lost," is there any bliss that could be imagined comparable to the blessedness of reunion and communion with the dear ones gone before?

We are so much creatures of education and habit, so prone to take on the color and tone of our age and environment, so accustomed to the idea that a blank, impenetrable wall shuts off the dead from the living, that we would be very apt, at least at first, to doubt the sanity of him who says it is possible to view the things of the Spirit World while yet in the flesh.

Yet the Great School of Natural Science, after ages of proved, scientific experimentation, assures us this can be done, although the way to such Spiritual unfoldment is long and toilsome, rough and rugged.

Between the visible and the invisible, between earth and heaven, rolls no impassable gulf. All life is one and inseparable. All truth is one and

indivisible. There is no death, there is only transition.—*Dream Child, p.* 96 (2).

The evidences of life after physical death, as obtained by men of science, are evidences which flow from a personal and purely rational course of development.

The formula for this course is based upon exact knowledge of certain fundamental elements and principles in Nature. It is a formula which has been successfully demonstrated by the special students of all ages. It is a far more exacting course of discipline than those prescribed by our great universities. It includes development in the physical, spiritual, mental and moral departments of life. This formula of self-development has been known only to the few. Hints of this definite, tried, tested and fully demonstrated method may be found in a few existing publications. The authors, however, writing for the general public, have so veiled their true meanings in allegory, poetry and mystical symbolism as to conceal rather than reveal the correct principles and the true method of development.

A notable instance is the Bulwer literature. [It is a fact not generally known that Bulwer was a Student of the Great School and was deeply versed in occult matters.] His "Zanoni" and "Strange Story" have been at once the puzzle

and delight of the past half century.—*Harmonics of Evolution, p.* 30.

Asceticism, to some extent, is an important factor in the development of spiritual insight and of spiritual powers. The fasting, solitude and silence set forth, with more or less prominence, in all sacred writings have a rational and scientific explanation in natural law. The long fast maintained by Christ was not a theatric episode. It was a matter of pure science. The Apostles were taught the value of asceticism. John the Baptist attained spiritual vision partly through such means. The same is true of St. Paul.

No eater of meat and drinker of wine, nor one given to undue physical indulgence, has thus far in the history of spiritual development demonstrated the fact of life after death, *scientifically.*

While there is but one purely rational and scientific course of spiritual self-development, there have been and still are, many unnatural, revolting and dangerous practices which enable man to reach spiritual vision. The horrible Yogi practices antedate Buddhism. Buddha rejected and condemned that revolting formula.—*Id. p.* 31.

Spiritualism is the most useless and dangerous form of other-worldliness. It draws the attention from present duties and possibilities in the present life, and reverses the only method by which

either any individual, or the race as a whole, has ever risen in the scale of being. The whole effort of Spiritualism would seem to be to determine and to force the return of a disembodied soul to earthly consciousness, and to drag it back into matter; while every thoughtful person ought to be aware that the elevation of man depends on the degree in which he rises toward the spiritual world. The time will doubtless come when the so-called materializations will be better understood, and every clean person will avoid them as the more enlightened among the Spiritualists do now. Admitting, for the sake of the argument, the whole philosophy and phenomena of modern Spiritualism, these efforts to drag the soul back to earth and down into matter can justly be compared to criminal abortion, where the embryo is wrenched from its normal environment by an impulse akin to murder, the fitting handmaid of animal lust.—*A Study of Man*, *p.* 180.

The exact and scientific formula for self-development rests upon that fundamental principle in Nature which is commonly termed the law of Motion and Number. This law of Motion and Number (so termed by the ancients) or the law of Vibration (so termed by the moderns) is, in fact, the spiritual principle of polarity. The law of polarity has to do with the positive and receptive vital energies in Nature acting upon

matter. The law of vibration or polarity has to do (primarily) with the refinement of matter and its rate of vibratory action.—*Harmonics of Evolution, p.* 33.

The student of Natural Science undertakes his own development in conformity with this law of vibration. He undertakes it having in mind the triune nature of man. That is, he accepts, as a working corollary, the proposition that man is composed of body, spirit and soul. This means that man has a physical body and a spiritual body which are controlled and operated by the highest entity, the intelligent ego, the soul. Accepting this proposition as a working principle, he proceeds to demonstrate for himself by purely rational and scientific means and methods.—*Id. p.* 39.

The law he evokes to carry out that demonstration is the law of vibration, that law which refines matter and increases its vibratory action. The physical body is composed of physical matter. The particles which are coarse in texture move at a correspondingly low rate of vibratory action. The physical body is provided with physical sensory organs. Nature conditions these organs to receive and register the vibrations of physical matter only. These vibrations are registered upon the physical brain, through which instru-

ment they become cognizant to the intelligent soul.

The physical sensory organs are not adapted to all of the vibrations of even physical matter. Their combined powers only embrace a limited range of vibration. This range includes only the vibrations of physical matter which lie upon the same plane of refinement and vibratory action as the physical body itself. By aid of these organs the intelligent ego or soul becomes cognizant of different external physical objects, elements and conditions. The recognition by the ego of these external physical objects, elements and conditions constitutes what we term physical sensation.

Each one of the physical organs of sensation receives and registers a different range of vibration. The whole surface of the physical body itself is so supplied with sensory nerves as to become a medium of vibrations. The general sense of touch is experienced when any portion of the physical body comes in contact with physical matter that is made up of the coarser particles moving at the lower rates of vibration. —*Id. p.* 39.

The spiritual body of a man is composed of "spiritual material," that is, of matter much finer than the finest physical matter, and moving at a higher rate of vibration than the finest parti-

cles of physical matter moving at their highest possible rate. The spiritual body permeates the physical and constitutes the model upon which physical material integrates. The spiritual body, like the physical, is provided with five sensory organs. They are adapted to receive and register vibrations of spiritual material only, that is, of matter lying upon the same plane of vibratory action as the spiritual body itself. By the aid of these organs the intelligent ego becomes cognizant of different external spiritual objects, elements and conditions. The recognition by the ego of these objects, elements and conditions constitutes what we term spiritual sensation.—*Id. p.* 42.

The preparatory work of every student's life may be said to be chemical. The chemical refinement of the physical body is the foundation upon which he builds. This refinement is brought about solely through scientific knowledge of the vibratory principles. Given a healthy body, a vigorous brain, a determined will and the proper instruction and environment, and the course of this self-development will increase rather than impair the physical strength. Unnatural and unscientific methods only do injury to either the body or the mind. Ignorant experiment is always fraught with danger.

The chemical refinement of the physical body

is brought about to a certain degree by a system of diet. Fine foods in limited quantities are substituted for coarse food in unlimited quantity. By fine food is not meant rich food, but fine natural food, as grain, fruit and nuts. Supplementing this dietary course is a systematic course of exercises which may be termed breathing exercises. This is a course of training analogous to our athletic exercises. It is, in fact, a purely physical training, having in view primarily an increased regular and rapid oxygenation of the body. Supplementing this chemical and physical course of development is a purely intellectual system of training. This is a course of instruction by which the mental powers and the will are trained to the knowledge and employment of Nature's finer forces.—*Id. p.* 46.

Ordinarily, the physical body in its coarser state is opaque to its own embodied spiritual sensory organs. It has the effect of darkness to spiritual vision. When the physical body is refined to a certain stage under scientific direction, a remarkable thing occurs to the student. While still exercising his own will and rational powers he finds himself, as it were, in a house of glass. He finds that he is able to exercise independently first one, then another, and finally all of the spiritual organs of sensation. He does this

independently of the material composing his physical body.

He finds himself now just as consciously and as rationally in touch with the spiritual plane as he is ordinarily with the physical. He now feels the touch of spiritual objects. He hears spiritual sounds. He smells spiritual odors. He also sees objects which are reflected by the rays of spiritual light.

The spiritual plane is just as tangible and visible to a spiritual man as our physical plane is tangible and visible to the physically embodied man. The hand-clasp of two spiritual beings is just as real as, and far more magnetic than, that of two physically embodied individuals.

This free outlook upon the spiritual plane is the first great victory of the student. (Other still greater victories are explained in the Texts which lack of space forbids our mentioning here.)

Thus, by personal experiment under an exact scientific formula a man in the physical body proves the existence of a spiritual world inhabited by ex-human beings. This experiment involves the demonstration of the fact that there is no death.

This is the most important single discovery ever made by finite science. To prove that death does not end all has been the most valuable single achievement of man in the physical body.—*Id. p.* 48.

This experiment involves no risk. It is indis-

putable proof of the spiritual side of Nature. It is indisputable proof of the fact of life after physical death. It is to this point of demonstration that the school of Natural Science is prepared to carry any man who possesses the necessary qualifications of body, mind, will and motive.—*Id. p.* 49.

The past half-century has been a turning point in the history of the highest races. Certain groups of the Anglo-Saxon race have reached that stage of physical refinement which makes access to the spiritual plane comparatively easy.

There are, however, dangers to be encountered by reason of this near approach of the two worlds. The daily press is filled with accounts of hysterical mediums and hypnotic crimes. Everybody is investigating. Most of these investigators are walking blindly into danger.

The chief difficulties to be overcome by the Student of Natural Science are not dietary. He meets something more exacting than the mere demands of the physical appetites and passions. The intellectual and moral demands of this philosophy constitute the severest test to which he will be subjected.

Neither torture of the physical body, the renunciation of material comfort, nor the suppression of the affections is required of the modern student. Holiness in the modern sense does not mean a life of isolation, introspection and sub-

jective ecstasy. Instead, it means a practical life in the midst of men. It means a natural, wholesome, human life lived out in conformity to the spiritual principles in Nature and the requirements of an intelligent soul.

It means a practical share in the world's activities, benefits and accomplishments. It means an exemplification of natural, physical law upon the physical plane of life, as well as natural spiritual laws through physical conditions.—*Id. p.* 55.

To such a man as this, however, Natural Science opens the way to this formula far enough to demonstrate that this philosophy has a scientific basis. The individual may do this without detriment to health, to business, or to any earthly relation or ambition. More than this, he is assured that he would be able to fulfill the last requirement of that formula without violating "his duty to his God, his religion, his country, his neighbor, his family or himself."—*Id. p.* 56.

THIS PERSONAL EXPERIMENT, GOVERNED BY EXACT RULES AND IN CLOSE CONFORMITY TO NATURAL LAW, CONSTITUTES THE SCIENTIFIC DEMONSTRATION OF THE FACT OF LIFE AFTER PHYSICAL DEATH.—*Id. p.* 57.

6 THE SOUL'S HIGHWAY

The Independent Method of Spiritual Unfoldment comprehends a rigid course of intellectual and moral, as well as physical, training. It is based upon a scientifically wrought code of Morality. Its fundamental teaching is the *Living of a Life* of strictest moral rectitude. The refinement of the physical body is chiefly gained through refinement of the texture of the Soul and the Soul's straightest highway to the Celestial City is the *Royal Highway of Prayer.*

We have already seen that, while the physical[1] body, in its ordinary coarser state, is opaque to its own embodied spiritual sensory organs, and has the effect of darkness to spiritual vision, when it is refined to a certain stage under scientific direction, its possessor, while still exercising his own will and rational powers, finds that he is, as it were, in a house of glass, and is able to exercise independently first one, then another, and finally all, of the spiritual organs of sensation.

We have also already learned that, when the student has reached this point, he is just as consciously and rationally in touch with the

spiritual plane as he is ordinarily with the physical; that he feels the touch of spiritual objects, hears spiritual sounds, smells spiritual odors, and sees objects reflected by the rays of spiritual light.—*Harmonics of Evolution, p.* 48.

While it is true that this chemical refinement to such a degree that it will respond to impressions from the spiritual plane is brought about, to a certain degree, by a system of diet and that fine foods refine, while coarse foods coarsen, the texture of the tissues of the body,—(*Id. pp.* 46, 51.) it is also true that the chief difficulties to be overcome by him who seeks Independent Spiritual Unfoldment are not dietary.—*Id. p.* 55.

Mastership is not a problem in dietetics. Constructive Spirituality is not a question of food. True Religion is not founded upon a bill of fare—*The Great Work, p.* 413.

While Independent Spiritual Unfoldment involves the co-ordination of the physical condition with the unfolding condition of the Soul,—(*Id. p.* 420.) constructive Spirituality—the ability to see, hear, touch, taste, and smell the things of the "other Country," to meet and mingle with those whom we have "lost awhile"—is almost entirely a thing of the Soul.

The refining process which is to make one Master of these finer forces and more subtle powers of Nature is not simply an art; it is a

transformation of man's whole being, a higher evolution, a regeneration.—*Constructive Psychology, pp.* 89, 90.

"Mystics" and "Saints" in all ages, by fasting, prayer and meditation, have gained refined and wider range of perception, though knowing and learning nothing of the science of the method, or the meaning of the law.—*Constructive Psychology, p.* 88.

Constructive Spirituality (by which is meant the Independent Unfoldment of the Intelligent Soul of Man wherein it is brought into conscious and immediate contact with the world of spiritual material and spiritual things through the channels of the Five Spiritual Senses (*The Great Work, p.* 127,) rests upon a scientific basis. That basis is Morality. The process of development begins with the study of Moral Principles. The next regular step in the process is the definite practice by the student of those principles in his daily life and conduct, in good faith, and without equivocation, mental reservation, or evasion of any kind whatsoever. In other words, he is obligated to make of his life a living exemplification of the moral principles which his reason and his conscience accept. The fundamental principle upon which the Independent Method of Spiritual Self-Development depends is Morality. The essential key to that method is the exemplification of moral

principles in the daily life and conduct of the individual concerned. The scientific basis of "Spiritual Evolution" which alone leads onward and upward to individual "Mastership" is—simply and solely,—Morality.—*The Great Work, p. 144.*

In other words, Morality is Nature's established foundation for the support of Constructive Spirituality. There is none other.—*The Great Work, p.* 148.

The Master Jesus was not merely rhapsodizing nor indulging in mere figures of speech, as many who profess to follow Him would seem to imply, when, in the Eighth Beatitude, he said "Blessed are the pure in heart, for they shall see God." On the contrary, he was talking "science." For, whilst we do not know that the eye of man has ever beheld the great "God of the Universe" which we designate as the "Great Universal Intelligence," yet we do know that "the pure in heart" may in time, under proper instruction, develop the independent power of spiritual vision by the Constructive Process, whereby at will they may penetrate the realms of spiritual material and commune with those who, by comparison, are as "Gods" to men. And we further know that their ability ever to accomplish this profound achievement is fundamentally due to the fact that they are "pure in heart."—*Id. p.* 149.

The definite work of Constructive Unfoldment, therefore, is not merely an intellectual diversion or employment. While it is all that, it is also vastly more than that, for it is the application of moral principles to human conduct. It involves the LIVING OF A LIFE in conformity with the Constructive Principle of Nature.—*Id. p.* 151.

The body of man is a human form in which to unfold divine attributes—a wayside inn in the upward journey of the Soul.—*A Study of Man, p.* 126.

The great Law of Personal Responsibility, which makes every individual personally responsible for all his thoughts, words and deeds, which is inexorable, which no one can evade or avoid, can only be fulfilled by the *Living of this Life.—The Great Work, p.* 386.

The one Standard by which so to Live the Life as to discharge the individual's Personal Responsibility is the standard of his own best intelligence and highest ideals of Justice, Equity and Right at any given time. This standard is at the basis of all Constructive Spirituality and constitutes one of the fundamental keys to Indepententent Spiritual Unfoldment.

Every individual is bound by his Personal Responsibility to conform his life to that Standard.—*The Great Work, p.* 388.

Mrs. A. J. Stanley has, from another viewpoint,

very finely described this Living of a Life:—"He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty nor failed to expressit; who has always looked for the best in others and given the best he had; whose life has been an inspiration, whose memory a benediction."

Now, while Morality is the foundation of Constructive Spirituality, Prayer is a very important part of its superstructure. If Constructive Spirituality may be likened to a splendid tree, Morality would represent its roots firmly planted in the ground, through which it draws in the life-giving sap from the fertile soil, while Prayer would represent the myriad leaves of its foliage, through which the life-giving elements of sun and sky and air are added to that sap.

The Great School teaches that Intelligent Prayer is the open door between the two worlds. Right Praying is the bond between those who need and those who can give.—*Who Answers Prayer, p.* 37.

Men must Pray, and whether they pray rightly or wrongly, whether they pray intelligently or

ignorantly or selfishly, the Impulse to Pray must be gratified.

The appeal to a Higher Power is as natural, as inevitable and as necessary as food for the physical body. The Soul of man is as insistent for its natural sustenance as is the body. No matter under what guise, no matter how foolishly or how selfishly that appeal is made, nor with what superstitions or mummeries, the simple fact remains that MEN MUST PRAY.

If God or Nature had not endowed the individual man or woman with an Intuitive Apprehension of Spiritual Things and Higher Intelligences, these towering systems of "worship". never could have risen in infant races and flowered in the maturer ones.—*Who Answers Prayer, pp.* 34, 35.

The conscious soul of every individual of earth, whether he knows it or not, whether he wills it or not, is so intimately associated with the greater world of Spiritual Life that his cry can be heard by vast numbers of those who inhabit this higher plane of life and activity.—*Who Answers Prayer? pp.* 25, 26.

Under certain conditions there are petitions from those on the spiritual side of life to some wiser friend in the physical body.—*Id. p.* 38.

Right praying is the bond between those who need and those who can give. The whole office

and meaning and purpose of Prayer is Mutual Service.—*Id. p.* 37 (2).

In order that it may comply with the Constructive Principle, prayer involves in the life of him who prays, an attitude of soul very different from that of the individual who asks with no higher motive than to satisfy a selfish desire, or mere want.

Constructive Prayer is never selfish. Whilst it involves the asking and the receiving, both of which are selfish when limited to a purely personal want, Constructive Prayer involves yet another element which far transcends a purely personal self interest.

This other element is the Law of Compensation, the Law of Mutual Service, the Law of Right Use.

This Great Law fixes upon every individual the obligation to become the true and willing servant of all men.

Under it, no man has the moral right to pray for that which, if granted, would deprive another who is in equal need, or would become to himself a mere personal and selfish benefit, from which all others are excluded. The very attitude of soul which prays for special and exclusive benefits, without regard for the interests of others, is spiritually destructive.

To answer such a prayer is only to add to its

destructive impulse.—*Who Answers Prayer? pp. 51, 52.*

It should be our purpose to make each individual life both a prayer and an answer to prayer. —*Id. p.* 62.

He prayeth well who loveth well
Both Man and Bird and Beast.
He prayeth best who loveth best
All things both great and small,
For the great God who loveth us
He made them one and all.

We must pray with hands full of burdens, with hearts full of sympathy, and with feet bent on missions of charity.—*A Study of Man, p.* 214.

OUR CREED

Who asks not, the chambers are darkened,
Where his Soul sits in silence alone.
Who gives not, his Soul never hearkened
To the love call of zone unto zone.

Who PRAYS not, exists, but he lives not;
A blot and a discord is he.
Who asks not, receives not and gives not
Were better (far) drowned in the sea.

Ah, the asking, receiving and giving,
Is the Soul of the life that we live.
All the beauty and sweetness of living
Is to ASK, to RECEIVE and to GIVE.

PRAYER

Lean on thyself until thy strength is tried;
Then ask God's help, it will not be denied.

Use thine own sight to see the way to go;
When darkness falls ask God the path to show.

Think for thyself and reason out thy plan;
God has his work and thou hast thine.

Exert thy will and use it for control;
God gave thee jurisdiction of thy soul.

All thine immortal powers bring into play;
Think, act, strive, reason, then look up and pray.—*Ella Wheeler Wilcox.*

A BEAUTIFUL PRAYER

The following beautiful prayer, "For a Departed Friend," was written by Rev. William Griffeths, of Worcester, England. It was privately circulated, and was used in Gladstone's family, among others. It was later published in church papers and as a leaflet. With certain changes it was recited when the body of Mr. Gladstone was deposited in Westminster Abbey. After this, it came into general use, interest in it being increased by the knowledge of Gladstone's practice of praying for the dead.

It has comforted me so much that it is printed here in the hope that you may be blessed by it as I have been.

"O God, the God of the spirits of all flesh, in whose embrace creatures live, in whatsoever world or condition they be: I beseech Thee for her whose name and dwelling-place, and every need Thou knowest. Lord, vouchsafe to her light and rest, peace and refreshment, joy and consolation, in Paradise, in the companionship of saints, in the presence of Christ, in the ample folds of Thy great love.

Grant that her life (so troubled here) may unfold itself in Thy sight, and find a sweet employment in the spacious fields of Eternity. If she hath ever been hurt or maimed by any unhappy word or deed of mine, I pray Thee of Thy great pity to heal and restore her that she may serve Thee without hindrance.

Tell her, O Gracious Lord, if it may be, how much I love her and miss her and long to see her again; and if there be ways in which she may come, vouchsafe her to me as a guide and guard, and grant me a sense of her nearness in such degree as Thy laws permit.

If in aught I can minister to her peace, be pleased of Thy love to let this be; and mercifully keep me from every act which may deprive me of the sight of her as soon as our trial time is over, or mar the fullness of our joy when the end of the days hath come.

PARDON, O Gracious Lord and Father, what-

soever is amiss in this my prayer, and let Thy will be done; for my will is blind and erring, but Thine is guided by infinite wisdom and able to do exceeding abundantly above all that we ask or think; through Jesus Christ our Lord. Amen."